

Live Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC
ECC 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I 3.4.

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No. **March, 1903.** 3.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1903.

3.

QUESTIONS OF THE HOUR.

HINDRANCES TO MISSION WORK.

Mrs. Emily Orr, Greeley, Colo.

We often hear the statement made that missions are a failure, and there are those who are ever ready to assure us that we are wasting our money in a vain attempt to do the impossible. We do not care to discuss all the discouraging features of mission work with no thought for the brighter side; but will endeavor to show that *some* of the difficulties which lie in the way of our missionaries and retard the progress of their work may, in some measure, at least, be overcome.

Although there are many things to encourage the hearts of those who give their lives to this work, yet we can not close our eyes to the fact that there are many discouraging features connected with it. When our missionaries first enter the field, they must become acquainted with the manners and customs of the people; must acquire a thorough knowledge of the religion which they wish to supplant, and must immediately enter upon the study of a language new and strange to them. These difficulties may be and are overcome by months and years of patient toil and study on the part of our missionaries. Speaking of our own church missions, some are of the opinion that we would see far greater results if we were to concentrate our forces; that we try to maintain too many mission stations with few

workers; while if we were to select one or two fields and equip them fully and have large working forces, more and better work could be done and the results would be far different from what they are with the number of fields as we have them to-day. John G. Paton, who has had almost unparalleled success in mission work, says, "Kindle not your lights so far apart amid the millions and the wastes of heathendom, that every lamp may be extinguished without any of the others knowing, and so leave the blackness of their night blacker than ever." But, while these missionaries are faithfully performing their duties in their respective fields of labor, we might inquire, What is the Church at home doing toward making their burdens lighter and removing hindrances to their work? One has said: "All real power in missions must find its fountain of energy in a body of disciples at home. We must have a Christianity and a Christian life worth diffusing, else how can there be any blessing to far-away lands, however diligent our efforts? Is the Church at home interested as it should be and doing all in its power to assist those whom it sends to the fields? Or does it send these missionaries and take no further thought of their work, or interest in them? We fear the latter is true in too many cases. Christ says, "My house shall be called a house of prayer." Is the modern church a "house of

prayer"? Do church members go to God's house to hear the pure gospel preached, or is the tendency not toward sensationalism? They go to be entertained. If Christ is not held up and taught as the only way of salvation in our own home churches, how can we expect those who go from us to teach Him to others? If the gospel is not preached in its purity here and the lives of Christians are not what they should be, we are only a hindrance, a stumbling-block, to those who go to proclaim the same truth to others.

Another hindrance to the work is lack of funds. The Church at home does not give of its means as it should do for the support of this work, or when they do give, it is simply because the Church Boards call for it and with no further thought of where these funds go, or interest in them. "Will a man rob God? Yet ye have robbed Me." Miss Aliee Carithers says: "The harm that the lack of funds causes in God's work is in the hearts of His own followers, rather than in the work among the unconverted." Putting money into God's treasury that is gotten in an irregular or unjust manner can be classed in the same way. "God loveth a cheerful giver."

"Ever of those who have largest dower,

Will heaven require the more,
Ours is affluence, knowledge, power,

From ocean shore to shore.
And east and west in our ears have said,
'Give us, give us, your living bread;'

Yet we eat our morsel alone."

Again, we do not keep ourselves sufficiently informed concerning the missionaries and their work. We cannot work with them intelligently unless we acquaint ourselves with the work and the workers, with the different fields and their needs. A thorough understanding of these will enable us to be of much more service in

the work. We do not pray for our missionaries as we should do. We are so filled with our own needs that often we do not find room in our prayers for those who are perishing soul and body. We have not the burden of these souls on our minds, or we would be constantly bearing them to the throne of grace. This is a way in which every one can be of service in this great work. There is no one who can not pray and we know that Christ is ever ready and willing to hear the prayer of even His weakest children. One has said: "We are not earnest in prayer as we should be, and so hinder the operation of the Spirit of God, which we limit by our lack of demands on it and by the hindering of its work." If Christians all over this land would get emptied of self and filled with the Spirit and pray for perishing souls as they should do, missionaries would not much longer be a necessity; for the whole world would soon know of Christ. We do not have faith to take God at His word. He says, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Can we not believe that if Christians everywhere would conform to the conditions of this promise and ask, believing, that these souls might be saved, this promise would be verified to us? The effectual fervent prayer of a righteous man availeth much. Miss Duncan, a missionary recently returned from Egypt, says when we pray that missionaries be sent into the field, we do not realize to what we would have them sent. The anxieties, the lonely hours, the heart-aches they must endure no one can ever know. She also says that no one can pray for missionaries who is not willing themselves if opportunity offers, or to send their sons and daughters. This brings praying for missions in a different light to some of us. We have a notable example of what believing prayer can do in the

case of the China Inland Mission. These missionaries depend on no regular salary, but trust in the Lord for their support. They make no appeals for funds, only to God in prayer, that He would lead Christians to give voluntarily of their means. At the close of the year '87, the directors found that the money to support the 100 missionaries now in the field had come in such small amounts that it took a great deal of time and work to acknowledge them. At the same time, word was received that 100 persons had volunteered to become missionaries in China. But the treasury was empty. The committee then asked God for two things. First, that He would send them \$50,000 in order that the new workers might be sent out, and, second, that He would send the amount in large sums, so as to save so much clerical work. In answer to this, they received \$55,000 and had just eleven receipts to send out. So the 100 missionaries in the field were cared for, and the 100 new workers were sent forth, and a direct proof was given that our Father is a prayer-hearing God. Mrs. Metheny, wife of our late Dr. Metheny, gives the following as some of the hindrances to the work in their field: "The opposition of the government—that is, Turkey. The deep-rooted bigotry and superstition prevailing among the people. The vices inherited from generations of heathen ancestors. The vices natural to people who have, through centuries, struggled against oppression, lying, deceit, etc." We might sum it all up in the Episcopal formula. "The world, the flesh and the devil." Among hindrances at home, she gives "lack of steady continued giving in contrast with spasmodic effort. Conformity to the world in dress, manner of living, amusements, and which stands between us and God and prevents the outpouring of the blessing upon the work." We do not

fully appreciate the responsibilities resting upon us for the success of this work, or we would not be so negligent about the performance of our duties or so slow to improve the opportunities for doing good afforded us.

"The night draweth near, no working
then,

No souls to warn and win,
All gathered sheaves.

Sav! will we have our fruit or sheaf to
bring,
Or only leaves?"

Rev. Stewart, of Syria, says: The bones seem very dry. There is very little hungering and thirsting after righteousness, but our schools and meetings are well attended and we hope and pray for conversions, knowing the promise is. "My word shall not return to Me void." He gives the following as one of the hindrances to the work in their field: The Mohammedans are rapidly becoming addicted to the use of intoxicants, especially in the coast cities. The Koran prohibits the use of strong drink, but so-called Christians import the stuff and the Mohammedans learn to drink. Do not so-called Christians export the stuff, and do they not give it their support here at home? If the liquor traffic did not have the support of any Christians or so-called Christians, it could not exist in these United States. Can we reasonably expect a jealous God to bless our efforts to bring nations of other lands to believe in Him while we live in open defiance of His law?

Above all, a spirit of indifference prevails which is simply alarming. A thousand millions of human beings are unevangelized, dying at the rate of one every second. It is simply incredible that forty millions of Protestant church members can stand by and leave them thus to perish unsaved and unwarned. The mission-

aries in Egypt recently sent a request to some of the home churches for special prayer in their behalf, feeling that this was necessary in order that they be remembered. Some one says: "No one can live his best unless he sometimes climbs a high hill and gets the exhilaration of a wide view. Missions give that wide view to a church, and without an interest in missions, a church is certain to settle down into a dull and fruitless routine." Adoniram Judson, in the crisis of his life work in Burmah, found his supporters in mission work so careless that he said in his agony, "I thought they loved me, and they scarce had known if I had died. I thought they were praying for us, and they have never once thought of us." They were so indifferent that they

would willingly let missions die, rather than make real sacrifices.

We talk of need of consecration of Holy Spirit power, of more liberal giving. All these are real needs. But there is another need behind and beneath all these. We need a new earnestness, born of deep conviction that millions are hopelessly perishing without the gospel and that we have, in trust, that gospel with which to rescue and redeem them.

"How sweet 'twill be at evening,
If you and I can say,
'Good Shepherd, we've been seeking
The lambs that went astray.
Heartsore and faint with hunger,
We heard them making moan,
And lo! we come at nightfall,
Bearing them safely home.'"

A missionary tells of his attempt to teach an old chief how to read the Bible, which had just been translated into his native tongue. The chief was anxious to learn, having for some years been a believer in Jesus, and so the missionary was patient and persevering. "I walked with him to the public village ground. There I drew A, B, C in large characters upon the dust, showed him the same letters in the book, and left him to compare them and find out how many occurred on the first page. Fixing these in his mind, he came running to me and said: 'I have lifted up A, B, C. They are here in my head, and I will hold them fast. Give me other three.'" This he repeated until he had mastered the alphabet, and eventually learned to spell and read. There is something touching in the eagerness of this old chief to learn how to read God's Word, and something noble in his perseverance, as well as odd in his expression—"I have lifted up A, B, C." How many of us have lifted up and made our own the first principles of Christian missions? For nineteen hundred years the command of Jesus to go into all the world and preach the gospel to the whole creation has been lying before our eyes, but how many can say, We have lifted up its principles and hold them fast? Here and there we find some who are filled with the missionary spirit (their number, bless God, is increasing), but the plain truth is that the majority of our churches and church members do not comprehend the great task and blessed privilege our Lord has given them. Let us help one another to "lift up" and appropriate the great mission of salvation for the world.—*Foreign Missionary Journal*.

A man who lives entirely for himself becomes at last obnoxious to himself. I believe it is the very law of God that self-centredness ends in self-ness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life.—*J. H. Jowett*.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter from Rev. Jas. S. Stewart, dated Jan. 17, 1903, contains the following items:

Sabbath before last I was out at Bahamra. I stopped at the house of our evangelist, because the roof of the Mission house had been leaking, and the inside was quite damp. I stopped some of the leaks with cement, but when good weather comes we must make more extensive repairs or the building will go to ruin. We had a full day of reading, conversation and preaching. On account of rain our people were not all able to be present, but the house was several times well filled. Even among those who have not become Christians the gospel is well understood, and one can preach to them in a different manner than to those who have never heard the gospel at all. About the only opposition we meet with out there is from a man who for a number of years was a member of the church, but is now a renegade. His first wife was a member also, and apparently a good woman, but died some years ago. We may hope for some fruit from their children, one of whom is a member, and another is in the boys' school here. I think it would be safe to say that there are a few hundreds of the Ansairia who knew enough of the truth to save them if they were only willing to receive it into good and honest hearts. We can not pray too importunately for the revival of God's work among them, and the abundant outpouring of the Holy Spirit for their conversion.

Salim Saleh was out at Gunaimia last Sabbath, and reports a good attendance at the services.

Last Sabbath we observed the Lord's

Supper here. Sixty-nine native communicants. There were a number present from Bahamra and Jendairia. There were eleven accessions. Rev. C. A. Dodds preached on Friday and Monday, and the rest of the services fell to my lot. In regard to general interest and edification, the communion season was like many that have preceded it. We have no reason to be discouraged. The services of the Week of Prayer were fully up to the standard. A number of young boys, who are attending the French Friars' school, were present nearly every evening and gave good attention. I hope they received something to fortify them against Roman Catholic wiles.

The schools at Tartous are flourishing. The average daily attendance of boys and girls for December was 90, and in the Sabbath School 80. I had arranged to spend the Week of Prayer at Tartous, but had to give it up. I would probably have gone this week, but for reports of cholera and the establishment of a cordon somewhere between Latakia and Tartous. We now hear that the scare was caused by chicken-pox. But there is cholera in Damascus, and the danger is great that it will spread all over Syria as soon as warm weather comes.

The man who has been teaching for us for several years at Soda has resigned, and as yet we have no one to take his place.

It is a very sad providence that takes Rev. J. B. Dodds away from the work.

MERSINA, ASIA MINOR.—Rev. R. J. Dodds wrote Jan. 22, 1903, as follows:

Dr. Moore has sent me a lot of Greek tracts which I am able to make good use of. The big fight in the Greek Church

here, of which I wrote you, still goes on in tedious lawsuits which enrich the lawyers and the Turkish officials.

I held communion last Sabbath in Adana. The loss there has been considerable, three families having moved away. There was no accession. But the work there is not in all respects discouraging. In fact, the leaven of the gospel is plainly working.

In Auba the evangelist is faithful and diligent, and the fellahin decidedly inclined to hear the gospel and favorable to us. The evangelist's wife has been very ill and nearly died from erysipelas. She is not fully recovered, but if she does not have a relapse is out of danger. She seems a very good woman.

Writing earlier in the same month (Jan. 3), Miss Evadna M. Sterrett says:

The examinations, just now over, show good results as to progress made in the boarding schools. Owing to irregular attendance by the seventy day-girls enrolled, their attainments are not great. About twenty of these have come quite faithfully and have learned a good deal, and all, I think, have learned enough Scripture verses for their salvation, if blessed by the Holy Spirit.

A little girl—a day pupil—died about two months ago, and during her illness she would often repeat over and over again the verse that the little children were learning the last day she was at school. The verse was I. John 1:7: But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin.

At the recent communion a girl from the boarding school and also a day pupil, the daughter of parents who have long been members of the church, were received to full privileges. We pray that they may be a real gain to us.

CHINA.—A letter from Dr. J. M. Wright, of Tak Hing Chau, written Jan. 8, 1903, contains items of general interest:

It has fallen to my lot with pleasure to write to you this month. All are in comparatively good health at present, and we are enjoying pleasant winter weather.

Last Sabbath was our communion Sabbath. Rev. A. I. Robb held preparatory services Friday and Saturday, which were very well attended, and all seemed to be deeply interested in what was being said. Three were baptized and received into the church. Several more desired to unite, but it was thought best that they should not be accepted at present. Some wish to become nominal Christians for the sake of worldly gain, as, for instance, one man has been implicated in some robbery, and he seems to think that if he were a member of the church we might help him in case the officers took it into their heads to arrest him. Others wish to become Christians through their friendship for the workers here. Those who have been received show strong evidence of having a true love for Christ in their hearts. One of the new members is Rev. A. I. Robb's cook. He is very happy in his new belief, and the change in his home life is remarkable. He is good and kind to his wife and family now, and they wear a happy, cheerful expression. He helps his wife in her household work—a thing unheard of among the unconverted Chinese. She was very glad to witness his baptism, and expressed her desire to be baptized as soon as she had learned enough of the Jesus doctrine. Another of the new members is one of the teachers. He is a gentlemanly little fellow, and his sincerity is undoubted by any one, and his past life has been exceptionally free from vices—an unusual thing for a Chinaman. He was very anxious that his mother should witness the baptism, which she did. One great ob-

stacle to becoming a Christian was ancestral worship, but he at last gave it up. The third one is an old grandmother, seventy-five years old. It would do your heart good to see the change in their faces and lives.

Rev. J. K. Robb preached two excellent sermons in English to us, on the evenings of Friday and Saturday, the first since coming here, and we enjoyed them with all our hearts.

The people here are very friendly, and in our walks we seldom meet one who does not greet us as friends.

The drought and flood of last summer have caused a great deal of want among the people, and quite a number of cases of piracy and stealing are reported. Some of the poor are selling their children. About a month ago it was necessary to go to Canton, and on the boat going down were seven children, from two to eight years of age, that were bought further up the river, and were being taken to Hong Kong. Some of them would be adopted by wealthy Chinese and have good homes, but a great number will be sold as slaves, or into positions worse than slavery. Some of the people give their children away to those who have food enough to provide for them, but they usually try to get money for them. These children on the boat sold from four to eleven Mexican dollars. A baby girl is not usually of any value, and I am told it is no uncommon sight to see their dead bodies floating in the river.

It is said that a Chinaman has no friends as we count friendship, and he will not put confidence in his neighbors. So far, however, we have found them friendly, kind and thoughtful.

The work is encouraging, the field is white for the harvest, and there are signs which fill us with good hope for the future.

The following paragraphs are taken

from the report of the Committee on Missions at the meeting of the American Board of Commissions held in Oberlin, O., October, 1902:

The South China Mission.—A twenty-two per cent. increase in church membership. A commodious headquarters for the Mission completed, largely paid for by Chinese contributions. A noticeable increase in the work for Chinese women.

The North China Mission.—The work of rebuilding going rapidly on. Aggressive evangelization hindered by the destruction of all the preaching places, yet pressed as far as possible. There is under discussion an amalgamation of the higher educational interests of the four leading Protestant Missions in Peking, a project which seems wise and timely. At Pao-ting-fu a medical work of much promise is reported, and a rather notable work among the women, the fruitage of the unceasing labors of Misses Morrill and Gould.

The Foochow Mission.—The greatest hindrance to aggressive work, the lack of homes and other facilities. Twelve per cent. increase in general church membership. Successful work for the women. Two native missionary societies. The educational and medical work broad and effective.

The Shansi Mission.—A year of reorganization. The Chinese officials dealt so generously with the Mission that it is actually better equipped than before the rioting. Native prejudice yielding. The missionaries in China appeal strongly for the continuance and strengthening of the work in Shansi.

The Chinese Empire needs many more well-educated native leaders. The eagerness of the Christian workers to receive instruction is pathetic. The educational opportunity is unlimited, the work among women taking on fresh vitality. Since the

troubles a huge demand has risen for the Bible and for translations of Western literature. The only strong hindrance is the unworthiness of some Christians.

In this western province of China, watered by the Yang-tse River, there has been an uprising similar in many respects to the Boxer uprising of 1900, in North China, and missionaries of the American Methodist Episcopal Board, as well as of the Church Missionary Society of England and the China Inland Mission, have been in no little peril. At Chen-tu there was a serious fight in the streets, and business was entirely suspended for a time. The Methodist Mission suffered a loss of about a dozen native Christians killed, including one preacher. Nevertheless its services have not been interrupted, and the arrival of a new Viceroy has apparently ended the uprising. A striking incident in connection with this matter is brought to view in letters which passed between the missionaries of various Boards at Chen-tu, in welcoming the new Governor. General Ts'en, who had been sent to take the place of the inefficient or corrupt official who had allowed this Boxer movement to get such headway. General Ts'en was sent because of his previous vigorous administration in Shansi. The letter of welcome addressed to him by eighteen missionaries expressed their satisfaction at receiving him, in view of his progressive policy while in the north, referring specially to his dealings in the matter of the Shansi University and the care of the missionaries. To this letter of welcome the Viceroy replied in the following striking terms:

"I am not worthy to receive your praises, and I shamefacedly and unceasingly thank you. The sudden uprising of rebels in Sz-chuan province at this time is owing entirely to the unpreparedness of the

local officials. It is much to be regretted that you should have had cause for alarm. I earnestly hope that this insurrection may speedily be suppressed, and that the people and the church may enjoy tranquillity. Regarding my management of affairs in Shansi, it was entirely owing to the fact that all the leaders of your church were truly able to act according to that precept of the *Save-the-world religion*, 'Love men as thyself;' therefore the honor should be equally divided between us.

"Having come to this place, I earnestly hope that, as with the leaders of your church in Shansi, so there may be between us mutual confidence and sincerity, that thus I may be able to accomplish in Sz-chuan what I was able to do in Shansi." —*Missionary Herald*.

A bulletin of the Presbyterian Board of Foreign Missions says:

China is awakening. In Canton Mission 775 adults received on confession. Six chapels were built in the Canton Mission last year to take the place of those destroyed by the Boxers. One of these at No Foo cost \$3,000, the money coming entirely from native Christians. A new chapel for lepers was also erected in a suburb of Canton. The David Gregg Hospital for Women and Children, a nurses' training school, a woman's medical college, are some of the material evidences of growth in the Canton Mission for 1902. A Chinese woman gave \$3,500 for the Woman's Hospital, on condition that a children's ward should be added.

In Shantung Mission, in 1902, native Christians erected a church, supported entirely a native preacher, and received large numbers on confession of faith. Dr. Hunter Corbett reports more inquirers in Shantung than he has ever known in his forty years' service. The literati and wealthy Chinese are looking with favor on

the Christian missionary. Mr. Li, a merchant of Ningpo, recently gave to the Board \$30,000 for a high grade boys' school.

The Board (January 12, 1903) authorized the opening of a new station on the Liu Chow peninsula. Here are from two hundred to five hundred thousand people without a single Protestant missionary.

AFRICA.—The Ninety-second Annual Report of the American Board of Commissioners for Foreign Missions, presented at the meeting held in Oberlin, O., October, 1902, gives in West Central Africa 4 stations, 12 outstations, 4 churches with 163 members, 24 added on confession during the year, 20 preaching places with average congregation of 1,542 and 1,140 Sabbath School pupils; in East Central Africa, 3 stations, 6 outstations, 1 church of 41 members, 11 preaching places with average attendance of 600 and 200 Sabbath School pupils; and in Zulu, 11 stations, 13 outstations, 23 churches with 3,555 members, 276 received on confession during the year, 205 preaching places with average attendance of 9,004 and 1,476 Sabbath School pupils. As the Committee on Mis-

sions says, "The African field is a vast one. * * * It offers unlimited openings also for evangelization."

The Annual Report of the French Congo Mission for 1902 gives the following statistics: Four mission stations; forty outstations; thirteen European workers; nineteen native evangelists and teachers; members of the churches, 244; catechumens, 1,001; pupils in schools, 404.

Writing from the Zambesi in regard to the slow progress of the work, M. Coillard says: There are great audiences at their services; the gospel is faithfully preached. Why at the Zambesi do hearts remain closed to the action of the Holy Spirit, while in other fields, such as Uganda, the Congo, and among the Angoni, many souls are won to the Saviour? The greatest obstacle is the royal power, the absolute and uncontested authority of Lewanika. Everything belongs to the king: men, women, children, and the produce of the country. In a word, Lewanika is a demigod. If it were still as M. Coillard knew it on his first arrival, his reign would be a reign of terror.

In his appeal for contributions in aid of the Jewish Mission of the Presbyterian Church in Ireland, the convener says: "Since the 1st of March, 1901, we have been the means, under God, of introducing to the Church of Christ by baptism no less than *sixteen Jews*. This brings the sum total of our converts close upon 150. Indeed, we have been favored with quite an unusual amount of success. No other church or missionary society, laboring in the same field, can show results at all to be compared with these. We may well thank God with full hearts, and take fresh courage to ourselves as we continue, with undiminished zeal, our efforts to bring to the saving knowledge of the truth as it is in Jesus His own brethren according to the flesh."

In 1890 (the latest accessible figures on this point) the number of children in the Sabbath schools of Protestant lands exceeded 22,000,000. If they were trained to give even two cents a week per member it would yield an amount greater than the present total missionary gifts of Christendom. That this is not an unreasonable estimate is proved by the actual practice in many schools.—*John R. Mott*.

AT HOME

NEW YORK.—At a recent meeting of the teachers of the Sabbath School connected with the Second Reformed Presbyterian Congregation in this city, the contributions of the pupils for the year were distributed as follows: \$150 to the Syrian Mission, \$50 divided equally between the Southern and Indian Missions, and \$30 appropriated to work connected with the school as, in the judgment of the missionary, circumstances require.

During a pastorate of nearly twenty-seven years, the rate of mortality in this congregation, counting those baptized though not in full communion, has been as high as one every six weeks, or about three per cent. of the membership every twelve months. Recently it has been called to part with some of its oldest members. On Oct. 28, 1902, Miss Agnes Crowe was taken. For a long time she had been laid aside from the activities of life, but she never failed to recognize the hand of a wise and loving Father in all her afflictions. Only a few days before her removal she was able, almost contrary to her expectations, to attend the communion services, and she seemed brighter and stronger than for many months. The services must have been as Eshcol grapes from the land of promise—a precious foretaste of what she now enjoys.

On Sabbath, February 1st, 1903, William Miller entered into rest. Born and brought up in a Christian home in the north of Ireland, Mr. Miller came to this city in early manhood and the second Sabbath after his arrival, found his way, through the kindness of a friend, to what was then known as the Eleventh Street Church. At the September communion in 1850, he and his young wife were welcomed on profession of faith in Christ to

the full privileges of the church; and to the hour of his departure, except during a brief visit to friends in Clarinda, Ia., after the death of Mrs. Miller in 1885, he was in the active fellowship of the congregation, beloved of all who knew him for his quiet and unassuming piety.

No features were more marked in the character of Wm. Miller than a love for public and social worship and quiet resignation under trial. In August, 1883, his only daughter, after a brief illness, passed peacefully away at the age of twenty-four. Her mother followed in two years, and a happy home was broken up. His heart must have been full of sorrow, and yet he was never heard to murmur, but rather under the holy hand that was laid on him, he seemed to draw nearer to God. More recently his son died, and, left alone, he sought rest of heart in "Even so, Father." Evidently it was his aim to walk worthy of the Lord.

PITTSBURGH, PA.—The Chinese of the Eighth Street congregation, at their last meeting in 1902, voted the following gifts in addition to supporting the mission work at Pittsburgh:

- To the Chinese Mission at Tak Hing Chau, in token of high esteem and regard for Miss Maud George, M.D., a former teacher in their school here, and now laboring in China... \$50.00
- To assist the Chinese brethren in Oakland in paying the rent of their Mission Building, as a supplement to the \$10 a month now allowed by the Central Board of Missions..... 15.00
- To supplement amount raised by the congregation for Theological Seminary..... 25.00
- For Chinese National Reform Work 10.00

SELMA, ALA.—To the friends and readers of OLIVE TREES, may 1903 be to each one a prosperous and happy year. The new year, with its possibilities, is fully upon us, and it remains with ourselves to make the most of it. We often fail to realize that "life is real, life is earnest," until we are placed in a position of responsibility, when it suddenly dawns upon us that "God gives us life, He bids us work; nor ne'er a task or duty shirk." The expression, "this is a busy world," is quite applicable to the Southern Mission, for the workers in this field are a busy people. The days seem all too short for the accomplishing of the work needed to be done. School closed for the holidays Dec. 24th, and after ten days' vacation, reopened Jan. 5th, with quite a number of new pupils. The late fall rains and unusually pleasant weather caused a great deal of cotton to mature which under less favorable conditions would have been useless. Thus many of the boys and girls were kept busy picking cotton, and did not enter school until late.

Work on the well has again been resumed. The contractor has just passed through a severe attack of typhoid fever, which gave him two months' vacation from the active duties of life, and during that time work on the well was suspended. We are hopeful that in a few days more the water will be flowing freely.

The building to be used for the domestic work is being remodeled, and will soon be ready for occupancy. We are anxious to begin instruction in the art of house-keeping and homemaking, for the need is great. Will have a comfortably large kitchen and dining-room, which we hope to make attractive in a way to instill in the minds of these poor unfortunate girls a desire for real home life, that they may become better fitted to assume the responsibilities which devolve upon them, and

which become greater with increasing years. The majority of these girls do not know what real home life means; they simply have a place in which to stay. We feel encouraged at the progress being made in the sewing department, and while it is true that here, as elsewhere, there are a few that show decided signs of carelessness, indifference and real indolence, yet the majority seem interested and are doing good work.

In the lower grades it is amusing, as well as interesting, to see the earnestness with which the boys and girls enter into the work. Some of the little fellows take stitches as if their very lives were hanging by the thread. The advanced classes have begun to make plain garments, and some of the hand sewing would do credit to any school. Not having a competent man in charge of the industrial work for the boys has been a decided disadvantage. The school building is being freshened by a coat of paint. The classrooms and halls have been recently kalsomined.

On Sabbath, Jan. 11th, communion services were observed by the congregation. Prof. Reed assisted Rev. Kingston. At the close of the morning service Prof. and Mrs. Reed, and Mr. and Mrs. Senegal, presented their children for baptism. Baby Mary Elsie Reed is quite a favorite with all.

While we rejoice in the goodness of God for the many blessings that have come to the Mission in so many ways during the past months, yet it has not been all sunshine, for even here in the sunny South we have dark days.

Just before the holidays Miss Beattie was called to her home in Ohio, her mother having been injured by a fall. Miss Beattie has been absent for several weeks, but her return is expected at any time now. Mrs. Kingston has had her class in charge. Jan. 18th, Miss Jamison

was also called to her home in New Concord, O., owing to the serious illness of her mother. Miss Jamison's presence and help in the home are greatly appreciated by all, and she is very much missed.

A few days ago the Mission was favored with a short call from Mr. and Mrs. Chas. Anderson from Mobile. They had been visiting in New Castle, Pa., their former home, and were returning to Mobile, where Mr. Anderson has extensive lumber interests.

Before closing we wish to give expression of gratitude to our friends throughout the Church who have so generously contributed toward the furnishing of the "Teachers' Home." We are also grateful for supplies in the way of uncut material, thread, etc., that has been furnished us from the different L. M. Societies for our sewing department, also for the boxes and barrels of clothing, with which we have been enabled to make glad the hearts of many needy ones. Any contributions for the industrial department, either in money or material, will be acceptable any time.

Mrs. Reed has resumed her work in the school of giving instruction in music, the influence of which is being felt. She is a

thorough musician, and has learned the art of imparting enthusiasm, so that her pupils become one with her in the work. Drawing is also being taught in the school. The teachers have formed a class in drawing, with Miss Brown as instructress, that they may become better fitted for teaching their classes in the art. We regret that Miss McCartney will soon sever her connection with the work here, but are glad that she has decided to remain with us until spring. She has been so long connected with the Mission, and so thoroughly understands the condition of the work in general, that her place in the school and community will be difficult to fill. However, she will not, in leaving here, retire from active mission work, but will go to help a people, who, in many respects, are as needy as this people. May God's richest favor and blessing ever attend her is our prayer.

The work in connection with the school is steadily moving forward, and Prof. Reed is kept busy.

May we ask the united prayers of the Church in behalf of the work and workers in the Southern Mission?

MARY ELIZABETH FOWLER.

"Half a million immigrants landed on our shores during 1901, and the percentage since has been much higher, 76,000 having landed during April at New York alone.

"The Christianizing of this vast multitude is a national problem, and the Tract Society is giving itself to the solution of it with earnestness and consecration. Additional colporteurs have recently been placed in several of our Western cities to work among the Poles and Bohemians, and also among other nationalities. The Tract Society has printed the Gospel truth in 153 languages or dialects. Three million pages of Christian literature in the Spanish language have been distributed in our island possessions and 10,000,000 pages in other Spanish speaking countries. Between ten and eleven million pages of Christian reading have been granted to the army and navy.

"Special work is being carried forward among the Mormons by means of colporteur wagon and colporteurs. Christian literature is distributed in their homes for the purpose of reaching the children and youth. All this is accomplished in addition to the general work."

MONOGRAPHS.

"CAN CHRISTIAN CITIZENS
SWEAR ALLEGIANCE TO THE
IMMORAL CONSTITUTION OF
THE UNITED STATES AND BE
LOYAL TO CHRIST THE
KING?"*

(Continued from p. 53.)

THE CHRISTIAN STATE.

The nation should acknowledge Jesus Christ as Lord in its Constitution. Peter declared: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Paul wrote: "Jesus Christ is Lord." "God hath highly exalted Him and given Him a name that is above every name."

1. The name "Jesus" emphasizes His manhood and reveals Him as our brother, the royal son of David. Jesus in the New is the same as Joshua in the Old Testament. There were many bearing the name in the time of Christ. But reverence on the part of Christians and hatred on the part of non-Christians led to its discontinuance. In the gospels the name occurs hundreds of times. But in combination it is seldom used. Jesus Christ occurs in Matthew only twice, in Mark once, and in John twice. In the other books of the New Testament the reverse is true. "Jesus Christ," "Christ Jesus," and the "Lord Jesus Christ," occur hundreds of times, but Jesus seldom, and then only to accentuate His humanity.

"If we believe that Jesus died" directs our attention to the death of the man to whom death was as terrible as to us, and met it with fear and trembling, as any of us would. Jesus was a real man, with all the capacities of fear and soul trouble

and bodily pain that we possess. Jesus was the perfect man, and so our model. "Looking unto Jesus, the author and finisher of our faith." We are to look away from all earthly patterns and gaze only on Jesus. All other men are deficient. Jesus is the only jewel without a flaw, the only sky without a cloud, the only sun without a spot. Looking to Him elevates, imitating Him makes better, being like Him is perfection. He is the model citizen. Jesus is our sympathizing friend. "Our high priest who is passed into the heavens" is Jesus, "who was tempted in all points as we are." He touched human experience at every point of trial. In trouble you want one to sympathize with you who has gone through that ordeal before. Jesus has touched human experience in all the distresses to which flesh is heir, and He has a fellow-feeling with our infirmities.

When our friends are taken from us in death we yearn for comfort. "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with Him." Jesus, our brother, has gone down into the grave. He opened the gates, never more to be closed. He sanctified the grave, so that it is only the chamber of rest for the believer until the resurrection day. In times of famine, pestilence, or war, when so much sorrow comes to the people, what a comfort to have Jesus with us to comfort! "The desire of all nations has come." "Unto Him shall the gathering of the people be."

It is our brother that has been exalted to the throne of universal dominion. God's original plan was that a perfect man should rule this world. This is set forth in the 8th Psalm. But by sin this dominion was forfeited. To regain

* Spoken at National Reform Convention, Boston, Mass., December, 1902.

it God sent His own Son, who became the son of man. He obeyed God perfectly. He became obedient unto death, even the death of the cross. Wherefore God exalted Him and gave Him a name above every name. We see not yet all things put under Him, but we see Jesus, for the suffering of death, crowned with glory and honor. It is our brother, Jesus of Nazareth, who occupies the throne. Unto us a child is born, and the government shall rest on His shoulders. Earthly rulers are limited in wisdom. They may love their people, but their power to help is insufficient. They are like the famous Venus of Milo, who looks upon you with smiling countenance, but has no arms. But our brother Jesus has infinite wisdom in a human mind, infinite power in a human arm, and infinite love in a human heart. "His name shall be called wonderful, counsellor, The mighty God, The everlasting Father, The Prince of Peace"

Now the nation should acknowledge in its Constitution the claims of One who is so intimately and vitally and permanently identified with the interests of the organic people. What is the purpose of the Constitution? It is stated in the preamble: "In order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity." In each and every one of these ends, the people are dependent upon Jesus for their realization. No people can have these without Him. And He asks this people to break the alabaster box of their hearts' loyalty, and pour the precious ointment of their homage upon Him, that the world may be filled with the fragrant odor.

Instead of "a more permanent union" we shall have "the broken, disowned fragments of a once-glorious union, dis-

cordant, belligerent, a land rent with civil feuds, and drenched, it may be, with fraternal blood," without Him. Who can establish justice if Jesus does not do it for us? Who can secure domestic tranquillity if He withdraw His Spirit of love who subdues the people? Who can defend us against our foes if He withdraw, as He did from Israel when they violated their covenant with Him and the enemy came in like a flood? Who can promote the general welfare if He withhold His blessing and let loose His judgments upon us? Who can secure the blessings of liberty to ourselves and our posterity if we forsake His royal and perfect law of liberty, and refuse to recognize that liberty is obedience to His moral law? The ends for which our national charter was adopted are all found in Him alone. Should He not be recognized by the people in adopting it?

I remember while a student reading an oration before the University of St. Andrews by the celebrated historian Froude on "Calvinism." This sentence was branded on my memory: "A king or a parliament enacts a law, and we imagine we are creating some new regulations, to encounter unprecedented circumstances. The law itself which applied to these circumstances was enacted from eternity. It has its existence independent of us, and will enforce itself either to reward or punish, as the attitude which we assume towards it is wise or unwise. Our human laws are but copies, more or less imperfect, of the eternal laws as far as we can read them, and either succeed and promote our welfare, or fail and bring confusion and disaster, according as the legislator's insight has dictated the true principle, or has been distorted by ignorance and foolishness." These words exhibit the deep philosophy of civil government. It

is founded in the eternal principle of things. This is not theory, it is science; it is not speculation, it is fact.

Dr. Leonard Bacon, of New Haven, in a lecture on "The Jewish Theocracy" in the "Borton Course," 1871, said: "Now if society or the state be merely a human contrivance, resting on no divine foundation; if rights are created by the state, and are not at all the cause or reason of its existence, I have in reality no rights, and it is of no great consequence to me, the difference is not essential, whether I hold my liberty, my property, my wife and children, at the caprice of a godless monarch, or at the caprice of a godless democracy. But if the state is itself a divine creation, and is so regarded and acknowledged; if it exists only as God's institution for the protection of rights which are His gifts to His human children; if its legislation is to be simply the enactment of what is intrinsically just, and, therefore, according to God's mind; if the application and execution of its laws is to be simply the administration of God's justice by the constituted ministers of His will, then the state is a theocracy. But this conception of the state is the only conception of it which Christianity tolerates.—Rom. xiii. 1-6."

The Sabbath following the disastrous battle of Bull Run, July 21, 1861, Dr. Bushnell, of Hartford, Conn., preached a sermon entitled "Reverses Needed." In that sermon he said: "Our grand revolutionary fathers left us the legacy of this war in the ambiguities of thought and principle which they suffered in respect to the foundations of government itself. If we go back to the deepest root of the trouble, we shall find that it comes of trying to maintain a government without moral ideas." "That which is above man, the moral and religious or divine, was in fact omitted or philosophically excluded

from our national Constitution. It might not be amiss, at some fit time, to insert in the preamble of our Constitution, a recognition of the fact that the authority of the government, in every form, is derivable from God; cutting off in this manner the false theories under which we have been so fatally demoralized."

The *Independent*, under the editorship of Drs. Bacon, Storrs and Thompson, in September, 1861, said: "Dr. Bushnell, in his sermon on the Bull Run disaster, has made prominent the fact that from the beginning we have shown our godlessness as a nation, by ignoring the name and authority of God in the frame-work of our political institutions. Neither the name of God nor any reference to His law, His government, or His providence can be found in the Constitution of the United States. We have allowed all men to have their own religion or no religion under the Constitution, but the Constitution itself has nothing to do with religion except as a barrier between it and the state. Failing to discriminate between *legislation* for a particular creed or form of religion, and *recognizing* the great foundation truth of all religion—the just authority of a Holy and Almighty God—we have set up ourselves, our concrete nationality, 'We, the people,' as the original source of all authority and power, and have worshipped the work of our own hands."

Prof. J. R. W. Sloane, D.D., in the *Christian Statesman* for Aug., 1876, after characterizing the gigantic lie of the Constitution, "We, the people, do ordain and establish this Constitution," as more insulting to God than Nebuchadnezzar's claim to have built his great Babylon, uses these words:

"We can conceive of no grander movement than that which undertakes to awaken the Christian sentiment of the country, and remove this blot from the

Constitution. Of all the forms which infidelity assumes in our country, this is the most disastrous and the most to be dreaded. The Constitution is now studied in all our schools and seminaries of learning; the false theory of government on which it is founded is instilled into the minds of the young, and the results are rapidly developing in the breaking down of the barriers which have hitherto preserved our Christian institutions, to be followed by the incoming of the seven unclean spirits, which are now rending and tearing us."

2. The name "Christ" brings to view our divinely appointed Redeemer, who represents His people in the covenant both as Saviour and Lord. Christ in the New is the same as Messiah in the Old Testament, the Anointed. It signifies that Jesus was anointed with the Holy Ghost, set apart and fully furnished with all authority and power to execute the offices of prophet, priest and king, both in His humiliation and exaltation.

To recognize Jesus as the Christ is the soul of Christianity. It recognizes Him as the Son of God incarnate, the fulfillment of Old Testament types and prophecies. No man can be a Christian who does not own Jesus as the Christ. The example of Jesus fails us unless we receive him as the Christ. What though He be a real and perfect man? It is of no avail to us, because we cannot use it and come up to it unless we take Him as the divinely appointed, accredited, qualified, sustained and accepted Redeemer; then His grace is sufficient for us, and we follow in His footsteps, and work out our own salvation with fear and trembling, because it is God that worketh in us to will and to do of His good pleasure.

The death of Jesus is of no avail to us only as we take Him as the Christ. Unless He is our substitute His death can-

not free us from sin. He is dead in vain unless He be received as our surety. His resurrection is only the resurrection of Lazarus, and His ascension is only the translation of Enoch or the ascension of Elijah in a chariot of fire, the honor God placed upon a good man, unless Jesus is to us the Christ. But Christ is the Head of His body, the Church—the Lawgiver, the King, the Judge: the Head of the legislative, executive, and judicial departments; the Head of her doctrine, discipline, worship and government. He is the life-giving, ruling, and protecting Head. He is the sole and only Head from the beginning to the end. He is the sole and only medium of communication between God and His people.

But Christ is also Head over all things to His Church. He is Head over the nations. Through Him the sinful nation comes to God, makes confession, and receives forgiveness. In 1863 the Senate of the United States adopted a resolution asking President Lincoln to proclaim a fast, "encouraged in this day of trouble by the assurances of His word, to seek Him for succor according to His appointed way, through Jesus Christ." Our nation should acknowledge Christ in its Constitution, through whose mediation alone we can obtain forgiveness as a people and receive the blessings that enrich and bless and exalt a people.

3. The name "Lord" brings before us the King, clothed with pre-eminent dignity and authority and power.

Jesus is the Lord. The first Adam failed and the human family fell. The second Adam triumphed and became the head of a new human family, a race of new creatures; Lord of a new heaven and a new earth. When Joseph's brethren came down from Canaan to Egypt, and stood in the palace of Pharaoh, Joseph revealed himself to them. His "dreams"

were fulfilled. He was ruler over all the land of Egypt. He bade them not to be grieved with themselves because they had sold him. They meant it for evil, but God meant it for good. So believers discover that the man, Jesus of Nazareth, who was taken and by wicked hands crucified and slain, is still alive and upon the throne in the excellent glory, and the keys to all the store-houses of this earth are in His hand, and He uses them at His pleasure. The gold and silver are His. The beasts of the forests and cattle on a thousand hills are all His. They shall bow to Him. Our nation, by whose providence such marvelous growth and prosperity are enjoyed, should recognize His claims in its Constitution. "Kiss the Son lest He be angry and you perish from the way when His wrath is kindled but a little."

Christ is King. "Ought not Christ to have suffered these things and to have entered into His glory?" He became obedient unto death. Wherefore God also hath highly exalted Him. He came from the battle of Calvary having His garments dipped in blood. Therefore He has on His vesture and on His thigh "King of kings and Lord of lords." Because He delivered the poor and needy by His cross, all the mighty kings on earth shall bow down to Him, all nations shall serve Him.

The great nations, Egypt, Babylon, Persia, Greece and Rome, were broken in pieces by the "iron rod" because they would not obey this King. Our nation has Jesus Christ on its hands, as certainly as Pilate had. Will we say as the Jews who were maddened to their own destruction, "We will not have this man to reign over us!" or will we say: "Lift up your heads, O ye gates, be lifted up, ye everlasting doors, and the king of glory shall come in?" Let our nation enter into a national covenant with our Saviour King, by mak-

ing a constitutional recognition of Him as our Lawgiver, and King and Judge, and giving Him our oath of allegiance as an organic people.

J. M. FOSTER.

(To be concluded next number.)

THE SOUDAN.

—The following article, by Rev. Marcellus Bowen, agent of the American Bible Society, is taken from the *Bible Society Record*. Its graphic description of the country and its vivid presentations of the claims that the Soudan has on the Christian Church will at once interest and instruct many readers of OLIVE TREES.—

Geographically the country is certainly unique, having considerable length without breadth to speak of. From Wadi Halfa to Khartoum it is one long, winding serpentine tract, with only a very narrow strip of land on both sides of the river under cultivation, back of which in both directions opens out the wearisome, barren desert. This strip of cultivated land is in some places so narrow as to be scarcely visible to the naked eye. In many places little patches of green, on the bed of the lately receding river, are the only evidence of cultivation. Both shores of the river are lined with date palms, whose fruit figures so generously in the material support of the people. General Gordon, in the journal which he kept during those last days preceding his own death and the fall of Khartoum, draws a contrast between the difficulty of sustaining the British soldier in this country and the ease of keeping native soldiers, who live and thrive on two dates a day. We are told that in the Dongola country the land under cultivation widens out considerably, but nowhere is it what it was before the rebellion of the Mahdi. The great reservoir at Assouan, the works for which are now about completed, will affect the level of the

river as far as 140 miles above that city; and to a point about fifty miles above Assouan the villages now there will be submerged, and very little room will be left for their reconstruction between their present location and the rocky hills beyond, so that for the most part the people will be obliged to emigrate farther up the country. The principal towns between Wadi Halfa and Khartoum are Dongola, Marawi, Abu Hamed, Berber, Shendi, and Omdurman. This latter town is situated about four miles below the junction of the Blue and White Niles. Khartoum is picturesquely situated within the angle formed by these two rivers. It is in process of rapid reconstruction, and is beginning to stand up out of the desert in almost the dress of a European town. Beyond Khartoum and extending up both branches of the Nile the country is said to be very productive.

The population of this long, winding strip of cultivated land is mixed of various African tribes, the Nubian element predominating, certainly as far as Khartoum. In Omdurman and Khartoum there is a large foreign sprinkling, especially Greeks, Copts, and other Egyptians. Officially the Britisher is much in evidence everywhere, but more especially at Khartoum. The problem seems to be to induce a suitable agricultural population to come in, take possession, and work the soil to the extent of its capacity.

The languages of this very mixed people are also very mixed, but certainly as far as Khartoum the Arabic is now predominant as the language both of trade and government, and beyond Khartoum it would appear that the same necessities are doing much to extend the knowledge of the Arabic, though among various tribes there is practically no knowledge of it. The British and Foreign Bible Society has a translation of Mark's Gospel into the

Nubian dialect, designed to reach the people using that dialect and occupying especially the region between Dongola and Wadi Halfa. I was informed that this translation had not been a very successful one. Moreover, I received the impression that the Nubian and Berber tribes are far more likely to be reached through the Arabic than through the Nubian dialect.

As to religion, Mohammedanism is strongly in the ascendency. From Wadi Halfa to Khartoum, and even beyond, the villages are almost entirely Mohammedan. In the large towns there is a sprinkling of Copts, Greeks, and others, but not enough anywhere to change the essentially Mohammedan character of the population. And yet this Mohammedanism appears to be a Mohammedanism of a very perfunctory sort. The people are Mohammedan without any clear idea of what Mohammedanism is. One is very much impressed with the fact that Mohammedanism has been given to them with considerable physical authority behind it, and all these tribes have accepted it as thus perforce bestowed upon them. Underneath all, even in the present state of ignorance and unquestioning submission to their religious teachers, there is more or less of the spirit of unrest and inquiry, and a desire to know more about the Christianity of which they have vaguely heard. But British officials, beginning with Lord Cromer and the Sirdar, are morbidly and rather ludicrously sensitive as to the possibility of these ignorant Soudanese getting the impression that they, the British, are there to interfere with their faith and make Christians of them. And so there must not be the appearance even of winking at any Christian missionary effort among these tribes. Think of Gordon College, a monument to the Christian hero, without the slightest suggestion of Christianity in its organization or plans of instruction!

And so we are not unprepared to hear that Christian missionaries are not yet allowed to carry on their propaganda among the Mohammedan population of the Soudan. This is not the place to discuss the wisdom or righteousness of such a policy. Christian faith takes refuge in the fact that Jehovah is mightier and wiser even than viceroys and diplomats, and will work out most satisfactorily the ultimate solution of the missionary problem in the Soudan. Meantime there is a good degree of consolation in the fact that the Bible colporteur can carry on his legitimate work throughout these miles of villages without molestation. His mission is a simple one: to supply the Scriptures to those who wish the Scriptures. The exigencies of politics do not seem to demand interference with him, and even the diplomat finds it difficult to prohibit Bible trade and at the same time permit the rum trade.

Materially, and in all that relates to a moderate degree of civilization, the condition of the Soudanese tribes, to an Occidental eye, seems woeful beyond description. Possibly their life is a degree or two above that of animals. But little progress has as yet been made in provision for their education. Except for the remarkable conservatism of the British authorities in regard to Mohammedanism, doubtless before this time mission schools had gotten well started and good results had been realized. In all their squalid poverty and ignorance and barbarism one visiting the Soudan can scarcely fail to be impressed by the brightness of these people, their teachable spirit, and their quickness to learn. One sees multitudes of children whose minds are blank, and probably destined to remain so, and yet their appearance interests and holds attention. Their eyes sparkle with an intelligence that makes one long to see them gathered quickly into schools and brought under the

wholesome and uplifting influence of Christian educational enterprises. Slowly but surely the vacuum will be filled; schools will be started; the children will be educated, and doubts will be scattered as to the worthiness of these tribes for redemptive efforts.

Such are at least some of the circumstances now prevailing in the Soudan, conditioning not only Bible colportage but evangelistic effort of every kind. Enough has been said to show that at present the doors are open to colportage work, and to but little else. For the moment the Bible colporteur is the only evangelical worker that can hope to accomplish anything among these hundreds of villages scattered along these hundreds of miles of the Nile banks. The money outlay must be considerable; the immediate results comparatively small. But, if I am not greatly mistaken, time will justify the outlay that the Society may make. Two traveling colporteurs are not a vast force for a country of 1,600 miles long, even if it has but little width. Time again must show whether more are needed. The reading population is but a small proportion of the whole. The Bible Society has perhaps a larger duty than simply to keep pace with the educational development of the country, and simply carry the Bible where people can read it. It may possibly have a responsibility in connection with that educational development. For some time to come may it not be the proper business of the Bible colporteur to give at least some knowledge of the Divine Word to the multitudes who cannot read it for themselves, and who are debarred from the privileges of Christian teaching by the exigencies of politics?

The United Presbyterian Mission of Egypt was permitted to establish preaching stations at Omdurman and Khartoum on the score that there were Protestant ad-

herents in those cities; but it was understood that for the present direct work should not be undertaken among the Mohammedans. As all direct missionary effort among the Mohammedan tribes was thus at present forbidden, and as most of the tribes, even to a long distance beyond Khartoum, are Mohammedan tribes, the mission in Egypt sent two of its members to explore in the Fashoda region, with a view to the possibility of establishing a mission there among some tribe not yet Mohammedanized. They went to a point about sixty miles beyond Fashoda in the valley of the Sobat, where they found the Shullouks, an ignorant and barbarous tribe, but peaceable and well-disposed. They selected a point where they believed they might establish themselves, and applied to the Soudanese government for permission to settle there. After a long and tedious delay, the permission has been granted, and the government has assigned a tract of land of about 200 acres for their use in the establishment of the mission. The missionaries are the Rev. Kelley Giffen and Mrs. Giffen, together with Dr. and Mrs. McLaughlan. They have for several months been waiting at Omdurman, where they have been engaged in strengthening the preaching stations of that city and of Khartoum. As soon as the long-expected permission was granted, they began their preparations for moving 600 miles farther up the river to the allotted spot. We were fortunate enough to reach Khartoum before they started on their long and wearisome journey, away from civilization and away from friends, to a place where their mails can reach them only once a month. The language of the Shullouks is without an alphabet. One of the first tasks of the mission will be to adopt the Roman alphabet, which it is believed will much better express the sounds than can the Arabic. Then

in due time perhaps some Gospel portion will be translated and published. Meantime children will be gathered together, and the effort will be made to teach them English, so that religious instruction may be given in that language.

It was a marvelous pleasure to commune with these devoted missionaries and catch the uplift of their cheerful, unselfish consecration to a work which will expose them to hardships and burdens difficult to imagine. It was a blessed privilege to commend them to the care and guidance of God, and to assure them of the sympathy and support of the Bible Society in giving a knowledge of the Bible to the people among whom they are planning to labor.

The work desirable from a Christian standpoint to accomplish, both in the regions where these missionaries are going, and in the northern parts of the Soudan, where for the present all seems dependent on colportage effort, is vast and overwhelming to think of. May we really hope to introduce a little light into the profound darkness, and to bring these remarkable races appreciably under the influence of a truth and of a civilization that are genuinely Christian? Skepticism laughs. Faith answers, "Yes." There can be no question, I think, of the duty of the Christian Church to obey the divine command and to follow up every providential opportunity.

OPPOSITION TO THE BIBLE.

The following illustrations are taken from the last report of the British and Foreign Bible Society. Read what it says of the Lutheran pastors in Germany:

"It would be disingenuous to ignore the singularly unfriendly attitude assumed toward our work by a considerable section of the Protestant population. To say that a section of the population opposes us is perhaps hardly fair. As a matter of

fact, the opposition is the work of pastors, Christian ministers of Protestant congregations. It is next to impossible for English people to realize the depth of feeling against us simply because our Bibles omit the Apocrypha. Our colporteurs are repeatedly wounded to the quick by the unfriendly attitude of pastors who ought to be their warmest supporters. One pastor in Posen, for instance, openly expressed his pleasure that the colporteur could not succeed in circulating any Bibles among his flock, as they were 'incomplete' Bibles. In Baden a Protestant pastor for the same reason directly forbade children, attracted by the cheapness of our Scriptures, to purchase the Bible. In East Prussia a colporteur reports that the battle against our Scriptures was carried on by pastors and schoolmasters with a bitterness not surpassed even by the Roman Catholic clergy. In Silesia school children have been beaten because they appeared at religious instruction with Bibles not containing the Apocryphal Books, and in the same province one colporteur was informed by a leading Lutheran clergyman that he could not use a Bible which had no Apocrypha in it. This sufficiently illustrates the attitude assumed by many whose duty it is to further rather than to hinder our work. There is, besides, another section of the Protestant population as fanatically opposed to the revised German Bible as some of our friends are to Bibles without the Apocrypha. These unbending supporters of the unaltered Luther version held a conference lately, at which they decided to burn all the revised German Bibles on which they could lay hands; while a pamphlet, published by their leaders, distinctly stated that in his translation Luther was inspired by the Holy Ghost, that heaven is not so distant from earth as many passages of the revised Bible are from Luther's version, and that it was incumbent

on all who belonged to their society to burn the revised Bible. Observe, these are Protestant men and women in one of the most enlightened countries of Europe at the beginning of the twentieth century."

One reads with less surprise what the report has to say of the Roman Church:

"Nothing has happened in the year under review to change the attitude of the Roman Church toward the wider promulgation of the Royal Law, the Law of Liberty. The Bible Society can indeed subscribe to the saying of a great Frenchman, with whom, perhaps, it has little else in common: 'The real enemy is clericalism.' It is a struggle between the Lord God omnipotent who reigneth and those who act in the name of the Sovereign Pontiff against the spread of the kingdom. Many of the stories of the year which have come into the pigeonholes of our Foreign Office bear witness to this struggle. Instances abound to prove it. 'You are to burn this book,' said a priest near Rennes to a farmer who had been visited to some purpose by Colporteur Desbiot. 'Anyhow, you shan't keep it long.' The very next day the farmer was visited by his landlord, who told him he wanted no Protestant as his tenant. So the book got thrown into the fire. A child, as he looks after his mother's cows, is found by a priest to be reading a New Testament. 'Tell your mother to burn it, for those who read this,' says the curé, 'become children of the devil.' A colporteur is making a call on a well-to-do lady, who asks him how much he charges for his whole stock, and gives him the nine francs at which he values it. 'If you pass this way again,' she adds, 'be sure you call. I will always buy the lot,' and the lot will always go into the fire. Pass across the Vosges, and you find districts to which the same applies. In the province of Posen, where Colporteur Pehl has disposed of 6,296

copies of the Scriptures, mostly among Roman Catholics, 'I am hunted,' writes the brave worker, 'like a wild beast; I am often threatened with knives and sticks as they drive me to the door.' Italy is in the throes of other than ecclesiastical struggles; but here too, as we should expect, the revolt of the King's subjects against the King's will is bitter and bigoted enough. Listen, for instance, to the Bishop of Gravina, haranguing a crowd in the cathedral of Irsina, where the *col-portore* has been successfully at work. 'My children,' he shouts, 'to-day wolves have come to this place; rapacious wolves have come to steal your candid souls with Gospels which came from the devil. Tear them up [and he suits the action to the word], or bring them to the priests, that they may be laid at the feet of our Immaculate Mother.'

"In no country in Europe does our work possess more picturesque aspects than in Austria-Hungary. The varieties of race, language, religion, climate, scenery, are fascinating. But nowhere is Bible work carried on under greater difficulties, or in the face of more persistent and vigilant opposition. The indifference of large sections of the population is bad enough; the scoffing and mocking of the openly godless are perhaps worse. The appalling ignorance of a majority of the people forms a serious drawback in many parts of the Empire; the extreme destitution of the poor is another disheartening hindrance to free work; but worse than any of these, more far-reaching in its consequences, is the organized, unscrupulous, undying opposition of the Roman Church. In Vienna, the capital, the citadel of the Jesuit power; in Bohemia and Moravia, lands that once produced a John Huss and a Jerome of Prague, and, please God, may do so again; in Hungary, despite its liberalism; in dreary, depressing Galieia,

with its population groaning in poverty; in the valleys and on the hillsides of Carinthia and Carniola; in beautiful Transylvania; along the sunny shores of the Adriatic—it is the same story, one story of priestly intolerance, of war against an open Bible."

THE OLD AND THE NEW.

—The following article by Rev. V. A. Barradale, M. A., of Malua, Samoa, is taken from *The Chronicle* of the London Missionary Society for January, 1903.—

There is something peculiarly inspiring in the anniversary services held throughout Samoa on the first Sabbath in September to commemorate the introduction of Christianity into these islands. There are times when an English missionary, in spite of the gracious promises of an Almighty Father, grows faint-hearted and heart-sick in the midst of his work. The native is so primitive in his beliefs, so formal in his religion, so contrary in his ideas of right and wrong, that the thought will occur—and occur with some persistence—Is it possible to build up these babes in the faith? Can their hearts be established by grace? How many long years of travail will be needed to bring them up to manhood in Christ Jesus?

But these are the queries of a despondent moment, and I know no better answer to them than to attend one of these annual thanksgivings for the over-ruling Providence which guided John Williams in his self-made barque to the shores of Samoa. To hear a native pastor (especially when one knows that the words come from the heart of a diligent, good-living, God-fearing man), humbly and gratefully comparing the past with the present, the days of darkness with the days in which they walk as children of light, and then proceeding to impress upon his hearers the twofold duty of advancement in the Christian

faith, and of self-consecration for the sake of others living still in heathendom—this is an excellent tonic, and makes one realize the goodness of God and the firm hold He has won upon the hearts of the Samoan people.

True, the Samoan is not a strong Christian. Was Christianity strong in Britain after seventy years' growth? The Samoan is but a babe in the faith, but his faith has at least the merit of sincerity.

I was much impressed with this at a meeting at which I was privileged to preside. The Jubilee Hall, at Malua, was well filled with some six hundred people gathered together from six villages. It was the annual thanksgiving day to which reference has already been made. The centre of the hall was occupied by the Malua students and boys of the district school, who formed a powerful choir of one hundred and sixty voices, whose singing materially helped to give a spirited and invigorating tone to the proceedings. They had conducted their own choir practices, and it says something for their increase in taste in things musical that they had abandoned the weird, and to us, irreverent, tunes which Samoans delight in, with their oft-repeated choruses, and in their stead selected hymns suitable to the occasion, sung to such tunes as, "The Festival Morn," "Sowing the Seed," and "Anywhere with Jesus."

The aisles and transepts were filled to overflowing with visitors from the neighboring churches. The service was opened at 8:30 a. m., by singing and prayer, led by Pastor Reupena; then followed a Scripture lesson, another hymn heartily sung, and prayer by Pastor Natapu. After which Pastor Petaia, the *doyen* of our district, preached from the words: "Remember that aforetime ye were Gentiles in the flesh," and "Walk as children of light." He reminded us that there had been no such

gathering in John Williams's day. This was testified to by the tidiness of the congregation, by the evidence on all sides of a plentiful supply of Bibles and hymn-books in the Samoan tongue, by the beautiful temple in which they were assembled, and, above all, by the spiritual condition of the people and their daily conduct.

"Though this is a day of thanksgiving for past services," Petaia continued, "we must not grow puffed up. We are called Christians, but we are only young Christians, we are not perfect. There is much we have to remember, many things we have to do. I have said this meeting is capable of revolutionizing the spirit of Samoan Christianity. Verily, that is true. There are here present the students of Malua. Malua is our religious capital, the seat of light. You, students, form the battalion of the kingdom of light. Act as true soldiers. Do not be content to join the ranks of those who return to their families, incapables, unworthy of a pastorate at home, unfit to be received for service abroad. Act like men who are to become the religious teachers and intellectual leaders of your country. And, again, you chiefs and rulers, I am glad to see you here. Walk ye as children of light, and be examples for good to those who follow your lead."

It was a stirring appeal, of the sort most calculated to touch the emotional Samoan; a plain, outspoken utterance, in which (for instance) the parents were urged to see to it that the Malua district did not become quite unrepresented in the girls' school at Papauta. The Samoans are extremely fond of exhorting and being exhorted, and, strange to say, these exhortations, especially when given in public, are marvelously effective. We object to being preached at; *they* regard it as the surest method of moving the culprit. So much so, that the culprit will frequently rise

after an exhortation has been addressed to him in a village assembly, admit its justice, express his thanks, and make known his intention to turn over a new leaf.

I follow Petaia, briefly recalling the incidents of the introduction of Christianity into these islands, and basing my remarks on the story of Andrew's leading Peter to Jesus, urged that it was the duty of all to seek Jesus first, then to lead others to Him, closing with the assurance that all honest effort to gain others for Christ will be blessed. Just as Andrew was enabled to prevail with Peter; as Hannington, in the face of tremendous odds, could exclaim: "I refuse to be disappointed, I will only praise"; as Tamate could proclaim after long years of difficulties, only paralleled, perhaps, in the stirring catalogue of the hardships undergone by the Apostle Paul: "Give it me back, and I will still be your missionary"; just as these persisted in unceasing effort to save others, and have left behind them a name that will not perish, so may we work, and so may our work be owned and blessed.

The service was then brought to a close with Mr. Newell's translation of the hymn, "Anywhere with Jesus," a great favorite with Christian Endeavorers in Samoa; and, whilst some left, about four hundred remained behind for a united communion service, which formed a fitting sequel to the inspiring meeting that had just been held. *Four hundred church members under one roof in Samoa!* Well might one exclaim, "The old things are passed away; behold, they are become new."

WHAT ONE SOCIETY HAS DONE.

The British and Foreign Bible Society thus describes its work:

"The total issues of the Society since its foundation in 1804 amount to 175,038,965 copies.

"The Society's alliance with foreign

missions, it is said, was never more intimate and indispensable. One example will serve to illustrate what takes place in almost all non-Christian countries. Our Egyptian agency last year supplied nearly thirty different missionary societies—British and American, Swedish, Dutch and German—with the Scriptures which they required. Across this picturesque and polyglot field, which extends from Malta to Mozambique, and embraces both Aleppo and Uganda, the missions of Anglicans and Presbyterians, of Friends and Methodists, of German Lutherans and German Evangelicals, besides a number of undenominational societies, have all alike drawn their munitions from our stock. And here, as elsewhere, through this means, the books have passed into the hands of the people practically without cost to the missions themselves.

"The Message of the King of kings has again been placed in the hands of more of His subjects than ever before. The year 1899-1900 had a total of 5,047,792 copies. This year's figure is 5,067,421, or nearly 20,000 above the highest yet reached; and this, it must be remembered, in spite of the fact that the disturbances in China have taken 400,000 from the annual issues in that Empire. One other feature is worthy of notice. The King's Message can best be appreciated in its entirety, though fragments of it will accomplish much by the Holy Spirit's grace. Hitherto the greatest number of complete Bibles issued in one year belonged to 1888, when it was 869,000. This year the number is 939,706. In arriving at this great result there has been no jealousy between the home workers and the ambassadors abroad. Ephraim does not envy Judah, nor Judah vex Ephraim. It is therefore well to record that the issues from the Bible House itself are in excess of those of last year by 103,136 copies. If the So-

ciety is spared to work for another five years at its present rate, it will be able to report a total circulation of 200,000,000 copies."

THE DISCIPLING OF ALL NATIONS.

The discipling of all nations will change the face of human history; but it will also profoundly affect the life of the Christian Church. This gigantic task forces to the front many most intricate problems at home and abroad. There is in this movement an energy which is sure to result in great ecclesiastical and theological modifications and resolutions. Upon a few of these, the more important, I propose to touch. For one thing, the historical mission of the Church is compelling ever more earnest attention. Eschatological problems are retreating from view. Sin, salvation and judgment are moral forces in present earthly history, operating not only in individual character, and determining the eternal destiny of souls, but shaping the historic life of the race. We are beginning to realize that the campaign on earth is one of vast proportions and of amazing results. We are beginning to see that the new Jerusalem, builded of God in the heavens, is to be located in Europe, Asia, Africa, America, and in all the islands of the sea. We are here to save the present world from sin, and to establish it in the righteousness which is by faith in Jesus Christ. That is our only task—the task to which we are summoned, the task for which alone we are equipped. The keys of death and Hades hang upon the girdle of the Son of God. Judgment, so far as it involves the eternal issues of the future, is His exclusive prerogative, in which we have no share. No department in our theological thinking is so complicated and unsettled as that which deals with the issues after

death. I believe that it always will be so. I believe God intended it to be so. We only know that man is immortal, that holiness alone constitutes blessedness, and that Christ died for all whom He will judge. The lesson is plain; God means that the present shall occupy and practically monopolize our attention. He will build the eternal empire; we must build the vestibule in a regenerated earth.—*A. J. F. Behrends, D. D.*

THE BIBLE PSALMS.

It is well known that you are greatly interested in the all-important question of sacred music and agree with all the psalm-singing churches that we should not cease from our efforts until we shall have the very best possible version, to be used by all who love to sing the inspired psalms of the Bible, and only these. But it is believed by all that, as yet, we have no perfect versification of the psalms.

In this connection I wish to say that I have a rare copy of Bishop Mant's metrical version of psalms founded on the basis of the authorized Bible translation and compared with the original Hebrew. I have examined it very carefully, and I believe it to be nearer the original Hebrew than any now in use. It has no repetition of any one psalm, and yet it has every variety of versions, as I have always thought it should be; and though I can hardly dare to hope that Bishop Mant's versification will be adopted in my day, yet I fondly hope that in the near future, when the very best versification shall have been made, it will be finally adopted and used by all the psalm-singing churches in the United States, in Canada, and in Great Britain. Surely that will be a day of rejoicing and of gladness of heart.

As an illustration of the excellency of Bishop Mant's versification, I hereby send you a specimen; it is Psalm 127:

1. "Except the Lord the mansion build,
Vain is the care the builder takes:
Except the Lord the city shield,
In vain the anxious watchman
wakes.
2. "With early dawn ye rise in vain;
In vain your midnight vigils keep,
And eat the bread of care and pain."
God *surely* gives His lov'd ones
sleep.*
3. "And God assigns a blooming race,
And bids the womb's fair fruit
expand,
4. Their parents' strength, their parents'
grace,
As arrows in a giant's hand."

N. R. JOHNSTON.

EQUIPMENT OF THE MEDICAL MISSIONARY.

—This article was originally published in *Medical Missions at Home and Abroad* about six years ago. It is from the pen of Dr. Maxwell, whose many years of experience and efficient service as a medical missionary qualify him to write on this subject and give his opinions and suggestions peculiar value.—

Forty years ago no less a mind than that of Thomas Carlyle was attracted by the idea which underlies the title Medical Missionary. To him the union in one man of the two offices of healer and preacher presented itself neither as grotesque nor presumptuous, but as belonging to what he called the eternal fitness of things. Here is what he wrote in 1859:

"It is curious to remark that Heilig in our old Teutonic speech is both Holy and

also Healthy, that the words Holy and Healthy, as our antique fathers understood them, are one and the same. * * We, sure enough, have completely contrived to divorce holiness, as we call it, from health, and have been reaping the fruits very plentifully during these 1,500 years. * * I believe, and have long believed, that the physician must first of all be a priest, that is to say, a man of pious nobleness, devoted to the service of the Highest, and prepared to endure and endeavor for that same, taking no counsel of flesh and blood, as the theory of priests is."

The effort of the Church to fulfill in these days her commission to preach Christ to every creature, is steadily bringing to the front again the truth which Carlyle here dimly hints at, that in the aggressive work of the Gospel among the heathen the preaching of spiritual regeneration and the healing of sickness must be linked together. Not necessarily united in the same person as in Christ Himself, and as in the Apostles, and as in the modern medical missionary, but that the two offices must be so united together in their working that the world shall feel that they are part of one whole, that the preaching of Christ is a preaching which looks at and deals with the whole man, and reveals a present as well as a prospective blessing for the whole man. The early Church attracted the world and made its way in the world, by the rush of its love in every direction, in the lifting up of Christ, a living and Almighty Saviour, the earnest of whose full salvation was to be felt not only in a quickened spirit, but in precious blessings also to both soul and body. In the gift of the Holy Spirit provision was made for this manifoldness of blessing, and when He, the Spirit of all grace, took up men into His fellowship and sent them forth under His own guid-

* The fourth line, as it is in Bishop Mant's versification, is as follows:

"God gives to His beloved sleep;"
but in a footnote, he renders it thus:

"Surely He giveth His beloved sleep;"
all of which justifies my translation.—N. R. J.

ance to glorify Christ, it was to glorify Christ in His fulness as at once the reconciler of God and man, the destroyer of the enmity between man and man, and the compassionate Saviour, who is the fountain of all healing mercies to the body.

The redemption of the body is part of the inheritance of the believer, and the earnest of this part of the inheritance is a present earnest through Christ in the healing hands of His servants.

The equipment of the medical missionary rests on our view of the double function which he has to fulfill to his fellows. In one sense he has but one function, namely, to set forth Christ in word and deed, Christ the Healer of spirit, and soul, and body; and if he is not consecrated to the one great purpose of exalting Christ, he is not a missionary at all. On the other hand, he possesses a special gift wherewith to glorify and exalt Christ, the gift of healing, and he is to use this gift to the best advantage. And so it comes that we may lawfully characterize the medical missionary as fulfilling a double function, preaching the Gospel and healing the sick.

Two needs have to be met in the one person. He must know how to preach Christ. He must also know how to heal the sick.

We shall not be misunderstood, we hope, when we say that the exercise of the healing gift by the medical missionary will and must occupy the larger portion of his time and strength. The preaching of Christ and the winning of souls is the great end; but to do this successfully, there must be a broad foundation of healing deeds. It must not be forgotten that among the heathen we are dealing with those to whom preaching in the first instance is very little, but to whom healing is very much. Sin has degraded all men so far that the spiritual, even in a

country like our own, and higher still even in the circle of the professing Christian Church, does not stand out in its surpassing glory and pre-eminence as it should. And if the darkening, brutalizing effect of sin is so manifest even in ourselves, is it wonderful that among the heathen the preaching of that which is spiritual should at first seem almost like beating the air?

But the doing of a kindness so acceptable as the work of healing is, the revealing of a love which endures over against all the insults and mockeries of heathen ignorance and cruelty, is oftentimes the provision of God through His people for the first intelligible declaration of the truth which is above all other truths, the truth of the Divine love. For, of course, from the earliest moment all the healing work is linked with the Name and Grace of God, and there is room in like manner, through the nature of sickness and its remedy, for the teaching which fastens on the presence, and power, and guilt of sin, and the provision for its removal by the cross of Christ.

And if so much depends on the use of the gift of healing, it is plain that we cannot in the first instance cultivate the gift too carefully. The broader it is in its reach over the wide domain of sickness, and the more powerful it is to deal with the most difficult cases, the more profound is the impression which it produces on the heathen mind in the preparation of the way of the Gospel. This impression is one not of power merely, but of love, and it is one both of power and love as associated with the doctrine of Christ.

Nothing is plainer than that the equipment of the medical missionary should, along its medical and surgical lines, be of the most uncompromisingly thorough character. The medical student who contemplates the mission field is one who

should deliberately plan to overtake, within reasonable time, all the knowledge, both theoretical and practical, which lies within his reach.

The greatness of his purpose should be his perpetual and ever-growing stimulus to lose no opportunity to perfect himself in every branch of his profession which bears on practical usefulness. The ideal of a medical missionary student is one who, in all his work, is covetously grasping at everything in the domain of healing which will help him to exalt the name of his Lord and Master. His ambition is the righteous ambition to occupy the position of highest usefulness to his fellows, and there is no unfailling fuel to feed the fire of such ambition but "the love of Christ constraineth us."

If it were possible, and there is no reason why it should not as a rule be possible, that a medical missionary student should understand in what field of heathendom his work is to be cast, it should be his duty to acquaint himself in a special manner with those diseases and their treatment which he may know to be especially prevalent in those countries. Now that the lands, the mission lands of the world, are so fairly well known, there is no excuse for the neglect of foresight in making all possible preparations. Societies and individual intending missionaries have a common interest in seeing that this is done. The time is past for anything like haphazard in this chiefest of all business in which men can engage, and the medical men and women who go forth as missionaries should be not only members of the profession, but those about whom the societies should be persuaded that they are specially prepared for the fields to which they are going.

Two are better than one, and for all central large hospitals, and for those which occupy important frontier positions, it is

urgent that there should be no break in continuity. Happily the missionary bodies are gradually recognizing this, and recognizing also that the work performed by two men who can by playing into each other's hands overtake a given field with much more thoroughness is really a solid advantage to the whole mission work.

The function of the medical missionary as a preacher or evangelist is to be fulfilled first of all among the large circle of his patients. His opportunities among them are priceless. Every patient's case affords an illustration in some direction for spiritual teaching. The continuous presence of a large body of patients in hospitals affords special opportunity for simple and yet systematic teaching of elementary truth. The medical missionary himself must rule and guide in all this if he is worthy of his office. He cannot possibly overtake all the spiritual opportunity, and must receive the assistance of colleagues, both men and women, as well as of his native helpers. But the patients must be made to feel that their doctor, however much in earnest to render them the utmost of medical help, is himself the man who longs most earnestly over their spiritual condition. Very much will be lost if this is not the case.

Outside his own large sphere among the sick, the question of further work in which he might assist his brethren is one to be determined by the medical missionary on the spot according to the time at his disposal. His object and theirs are the same, the extension of the Redeemer's Kingdom, and anything he can do in this direction should be a joy.

The equipment of the medical missionary as an evangelist is that which every active Christian obtains who seeks in student days to be steadily doing something for the spiritual welfare of his fellows. A man who has shown no active

interest in Christ's work in this country is hardly the man to be suddenly transplanted into heathendom with the expectation that he will prove a soul-winner there. Facility in addressing the young, and such other work as constrains to diligent study of the Bible, should be cultivated. The courage and tact which come from open-air speaking are a great help. And all reading, theological or otherwise, which enlarges a man's view of the method of Divine Government and enables him to grasp and handle more intelligently the central truths of Scripture, no thoughtful student will despise.

To sum up both sides of this interesting subject, one might say that a medical missionary should be a fully accomplished, all-round medical man, whose heart overflows with love to Christ, and with an insatiable longing that the name of Christ should be written on the heart of all his patients.

SUGGESTIVE STATISTICS.

The *Frankfurter Zeitung*, in a review of the late Papal Encyclical, publishes certain moral statistics concerning countries that are under the spiritual control of the Roman curia. For example, Italy, although having fewer inhabitants than France, has twice as many murders; 135 per cent. more murders than Germany,

which has nearly twice her population, and 668 per cent. more murders than England with practically the same number of inhabitants. The showing for Spain is even worse, since in Spain there are forty-five murders for every million of population, while in England there are but 3.16. Belgium and Holland are not very far apart in the matter of population, the first having 6,700,000 and the second 5,100,000. Yet Belgium has twice as many murders as Holland per million of population. The statistics of education have also a direct ratio to the statistics of crime. Thus in France since the introduction of compulsory public education, murder has fallen from 226 to 168; infanticide from 172 to 105, and theft from 916 to 740. In Germany, 97.6 of the population can read; in England, 96.4; in Switzerland, 94.4; in Holland, 87; in Austria, 58.2, and in Italy, 48 per cent. It can hardly be that these ratios are fortuitous; and considering that the Catholic countries have been in the moulding hands of the priesthood for a thousand years while in Protestant nations the influence of the new thought has not had more than half that time to show its power, the *Zeitung* says that Leo XIII. had better find less to criticise in modern tendencies and more to do in getting in line with them.—*The Witness*, Belfast.

China is awake at last and thirsts for knowledge, and she will draw that knowledge out of turbid wells unless the Christian Church gives it to her. Had the Church taken note of the opportunity, it would have been an easy thing, three or four years ago, to flood the Chinese Empire with Christian literature. This literature would certainly have been read, and might, with God's blessing, have brought forth wonderful results. We shall probably never have such an opportunity again, but we will at least humbly accept the teaching of the past and dispose ourselves to seize the opportunities which God in His great compassion may grant us. Would that every reader might take part in this work, and, as has been said by a veteran of the China mission field, "stand in the foremost rank of one of the greatest movements which the world has ever seen!"—*H. Lehmpfuhl, in Zeitschrift für Missionskunde.*

EDITORIAL NOTES.

—OLIVE TREES invites its readers who have not renewed for 1903 to examine the date on the wrapper and see when the subscription expires. It is a good thing to keep out of debt, and a man is in debt if he owes only 50 cents. Paul gives excellent advice on this subject in writing to the Romans. Any one who does not recall the chapter and verse will find it very helpful to read the whole letter. Address

R. M. SOMMERVILLE,
327 W. 56th Street,
New York.

—The readers of OLIVE TREES are requested to remember the appeal that appeared in its editorial columns a few months ago for funds to build a wall around the Mission burying ground in Mersina. The Board cannot take money out of the Treasury for this purpose, as it has been contributed for distinctively evangelistic work, nor can the work on the wall be begun until the \$400 needed to cover the cost are in the hands of the Treasurer. A few dollars from each congregation will meet the expense, and the friends of the Mission will have the satisfaction of knowing that the resting place of their beloved representatives in Asia Minor is no longer a public highway. Send all contributions to Mr. Walter T. Miller, Cotton Exchange Building, New York.

—With renewal to OLIVE TREES Mrs. Mary J. Dunn, of Quinter, Kan., sent us \$1 for the Foreign Mission, and \$1 for the Southern Mission. The money has been sent to the Treasurers of these schemes.

—A letter from Mrs. M. J. Campbell, of

Baxter, Pa., received last month, contained a postal order for \$21, one dollar to be credited to Mrs. S. A. Magill for the Syrian Mission, and \$20 from R. W. and M. J. Campbell, to be divided equally between the Syrian and the Chinese Missions. These offerings have been handed to the Treasurer.

—Since last report we have received from the young women of the Reformed Presbyterian Church the following contributions towards the salary of their missionary for 1903:

Miss Jane M. Edgar, Manchester, N. H.....	\$ 5.50
Miss Sadie A. Sterrett, Olathe, Kan.....	3.65
Miss Lizzie M. Sterrett, Olathe, Kan.....	3.65
Two friends of Missions, New York	25.00
To this fund have been added \$5 from Mrs. Margaret Lawson, of Barnesville, N. B.	

From the elders towards the salary of their missionary for 1903:

Mr. T. G. Graham, Olathe, Kan..	\$5.00
Mr. T. M. Robinson, Dresden, O.	4.50

—At a special meeting of the Board of Foreign Missions, held in New York, Tuesday, February 17, 1903, Rev. Walter McCarroll, of Geelong, Australia, was appointed missionary to Cyprus, to enter upon his duties in October of this year. This action was taken in reply to a letter from Mr. McCarroll, in which he expressed a strong desire to be engaged in missionary work on the island. The application, coming so unexpectedly after the Corresponding Secretary had been in communication with half a score of licentiatees and

young ministers in the home church, none of whom were in a position to go, though seemingly well qualified for service there, certainly indicates the hand of the Lord in the matter. And any one whom He chooses and, in answer to prayer, thrusts out into the harvest will be owned and blessed in his labors.

Another minister is needed at once for Syria to take the place of Rev. J. Boggs Dodds. Who will consecrate himself to this service? Another woman, too, is needed to take charge of the boys' school in Mersina during the absence of Miss McNaughton on furlough. She should be there early in October.

—At the request of the committee in charge, special attention is called to the following notice:

“Week of Prayer for Missions.”

“The Tenth Annual Conference of Foreign Missions Boards in the United States and Canada, which met in the Bible House, New York, January 14 and 15, decided to invite the Christian people in the two countries to unite in a week of special prayer for the evangelization of the world. The time selected is April 5 to 12, inclusive. This period, which ends with Easter Sunday, is felt to be a peculiarly appropriate time for simultaneous prayer on behalf of Missions.

“The Committee appointed by the Conference expects to distribute through the various Mission Boards a leaflet containing suggestions which will be helpful to individuals and Christian congregations observing the week in this way. Any one desiring to share in these observances can apply to the Committee on Simultaneous Prayer, Room 25, Bible House, Astor Place, New York.”

We allow the words “Easter Sunday” to stand in the foregoing announcement, as they more accurately define the idea of

the Committee than Easter Sabbath would. It is matter of regret that, in the present day, almost all Protestant denominations, allowing Rome rather than the Bible to control their religious observances, talk of Easter as the day that specially commemorates the resurrection life and glory of our blessed Lord. Certainly, however it may be with others, we do not feel that “the period which ends with Easter Sunday is peculiarly appropriate,” nor in the least measure more appropriate than any other week as a season of prayer for missions. Every Sabbath is the Lord's Day, when we should have our minds directed to the precious fact of grace, central in history and central in the story of redemption, that He Who was delivered for our offences was raised again for our justification. Every week should overflow with earnest intercessions, in the closet, in the family, and in the social meeting, for the conversion of the world. And then on each returning Sabbath our hearts should bow in loyal worship at His feet Who rose and reigns and, in the exercise of His mediatorial authority, is guiding all things grandly and steadily to that end.

Nor do we believe that what is needed is “simultaneous prayer,” but rather, according to the teaching of the Lord Himself, “agreement” in prayer. And we can fulfil that condition when far apart as well as when in the closest visible fellowship. We in America, and brethren in China, or Central Africa, or the South Sea Islands, are agreed as to what we shall ask, and it shall be done.

—It gives us pleasure to report that Grove City College, Pennsylvania, has conferred the degree of Doctor of Divinity on Rev. R. C. Montgomery, of Philadelphia. This is a deserved tribute to efficient service in the pastorate. The con-

gregation of which Dr. Montgomery has been for many years the minister is not only doing good work at home, but has its own representative abroad, a proof that any man possessed of the missionary spirit can kindle similar enthusiasm in the people under his leadership. A passion for souls, like every other passion, is propagative.

The same honor has been conferred on Rev. S. J. Crowe, of Warren, Ohio, by Franklin College, Athens, Ohio. Dr. Crowe is well known in all parts of the Covenanter Church as a faithful and energetic preacher of the gospel, and for eleven years, besides doing pastoral work, he has labored with great fidelity as State Secretary of the American Sabbath Union. While we cannot always indorse his views on the Sabbath Question, we are always glad to commend his zeal. Better to make a mistake now and then in the earnest advocacy of a good cause than to do nothing through exceeding fear of making mistakes.

—We are indebted to Mr. James Renwick Dill for his new book on *Christian Government and the Sabbath*. The subjects discussed in this little volume of 148 pages are the present truth and demand careful study. Evidently the author is in love with his theme, and his mode of presenting the points that he seeks to illustrate and enforce is at once original and attractive. No one can read the chapters on "The Sabbath a Sign," "Advantages of a Well-spent Sabbath," and "The Mind of Christ on the Sabbath," without feeling stronger and more thoroughly equipped to resist prevailing unbelief in Society and indifference in the Church, as to the rightful claims of Christ the King.

This is a book that we can commend without any hesitation. We hope that it will have a wide circulation. It ought to be read in every home in the United States and Canada. Write to the author's address, 1330 South Alden Street, West Philadelphia, Pa., and he will send a copy for 40 cents, post free.

A friend remarked that a member of his church, with an air of pride, came to him, and said, "I have been through the Bible five times this year." His pastor looked at him a little while and then queried: "How often has the Bible been through you?"

He reads and hears God's Word well who seeks to realize it in his life. More knowledge of God's Word will be gained by a single effort to live one of its commands than by a year of reading with no effort to keep the Word of God. Trusting a promise will enable one to know its sweetness far better than to commit it to memory.

—*Reformed Church Record*.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—*Norman Macleod*.

Every trial that we pass through is capable of being the seed of a noble character. Every temptation that we meet in the path of duty is another chance of filling our souls with the power of heaven.—*Frederick Temple*.

A missionary in China reports a native Christian as saying: "We don't know as much as we would like to know; but we are ready to die for what we do know."

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